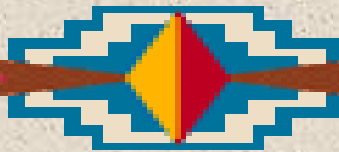


SUBSTANCE ISSUES AND NATIVE AMERICAN POPULATIONS

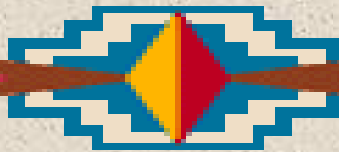
**Midwest Conference on Problem
Gambling and Substance Abuse**

August - 2006

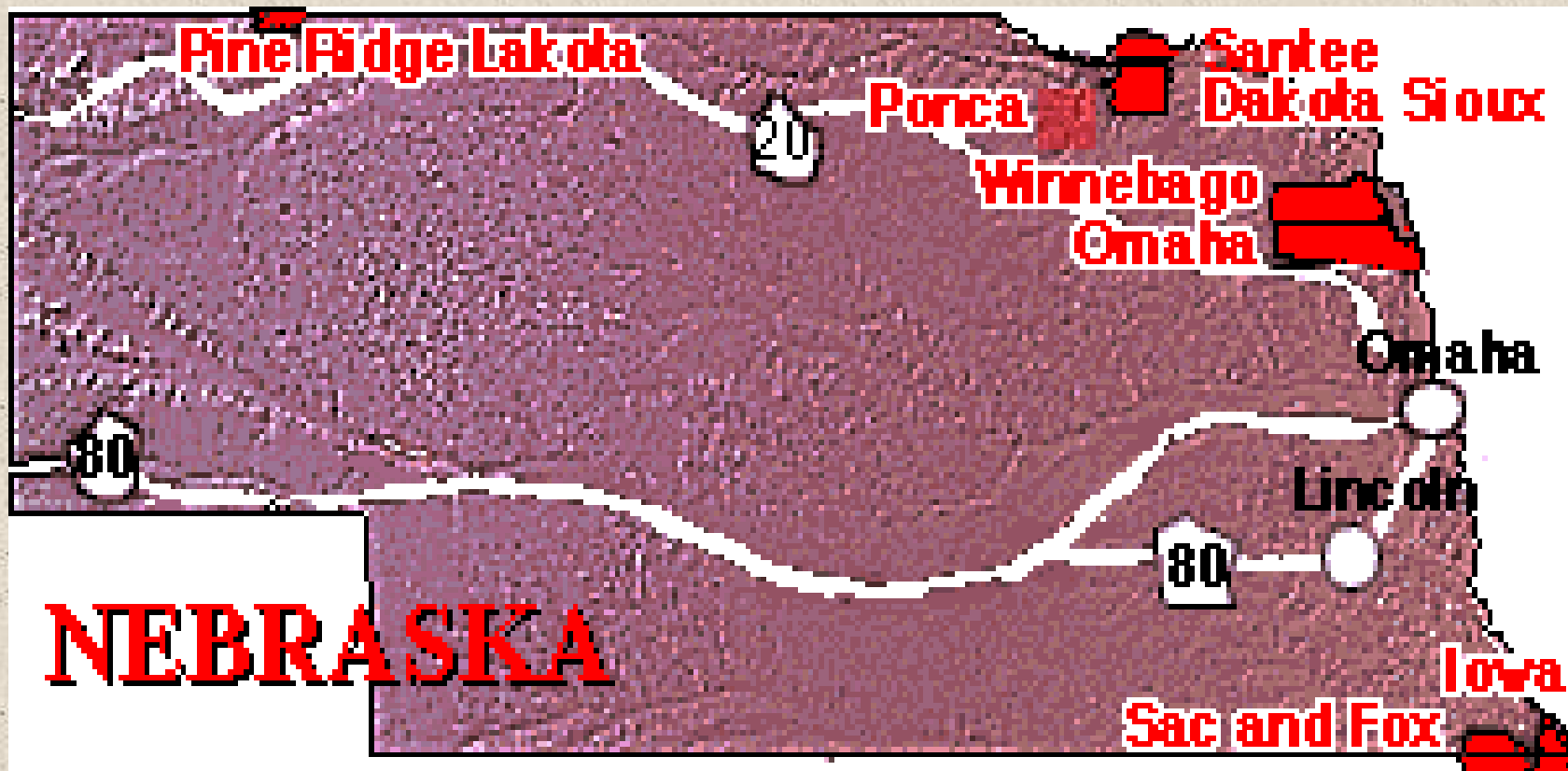


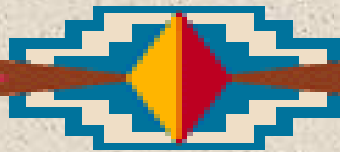
PRESENTATION OUTLINE

- I. INTRODUCTIONS
- II. ADDICTION AND SUBSTANCE ABUSE ISSUES AND NATIVE AMERICAN POPULATIONS
- III. TREATMENT APPROACHES
- IV. NATIVE AMERICAN CURRICULUM
- V. CURRICULUM EXCERPTS
- VI. IMPLEMENTATION OF CURRICULUM

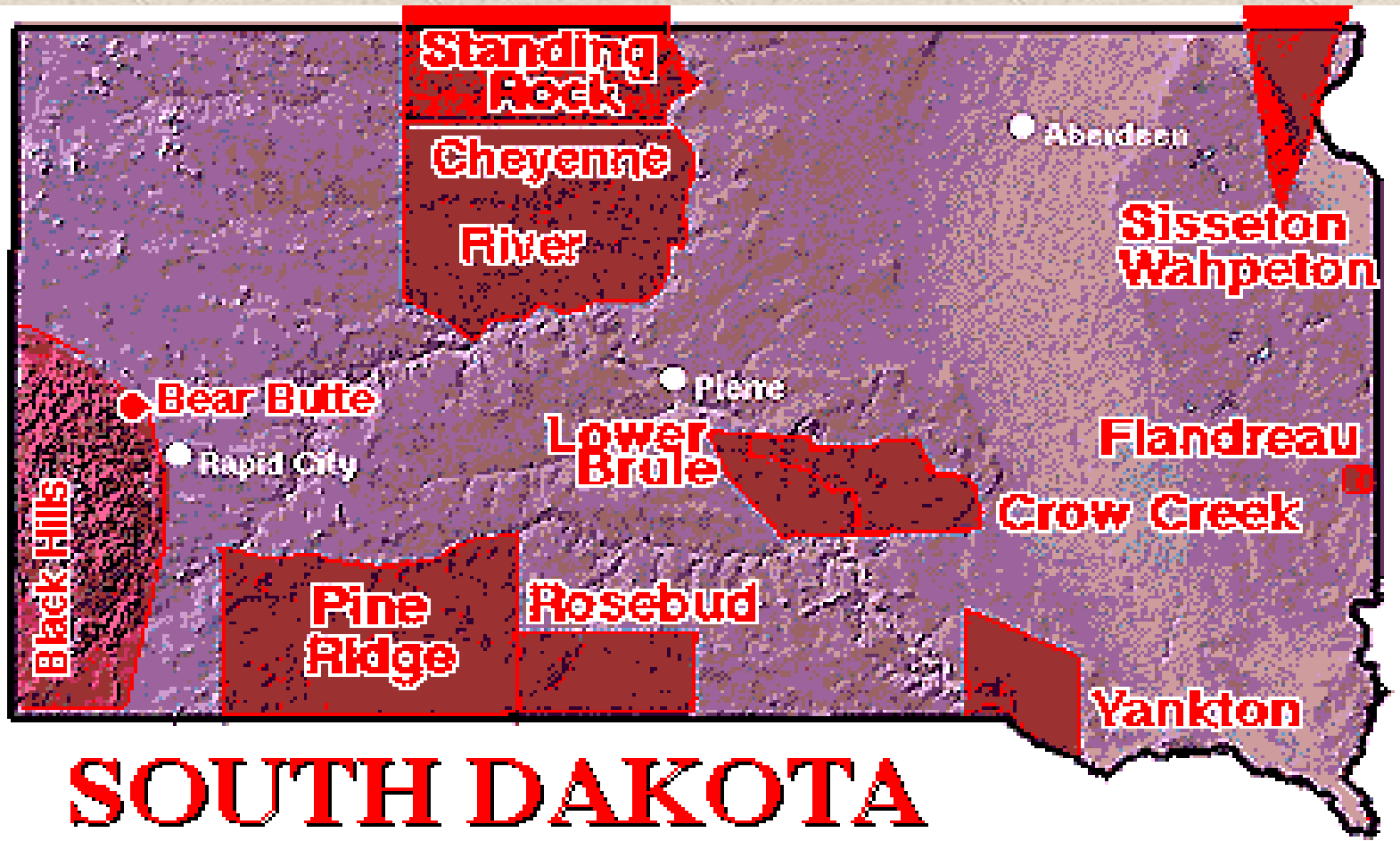


NEBRASKA INDIAN RESERVATIONS





SOUTH DAKOTA INDIAN RESERVATIONS





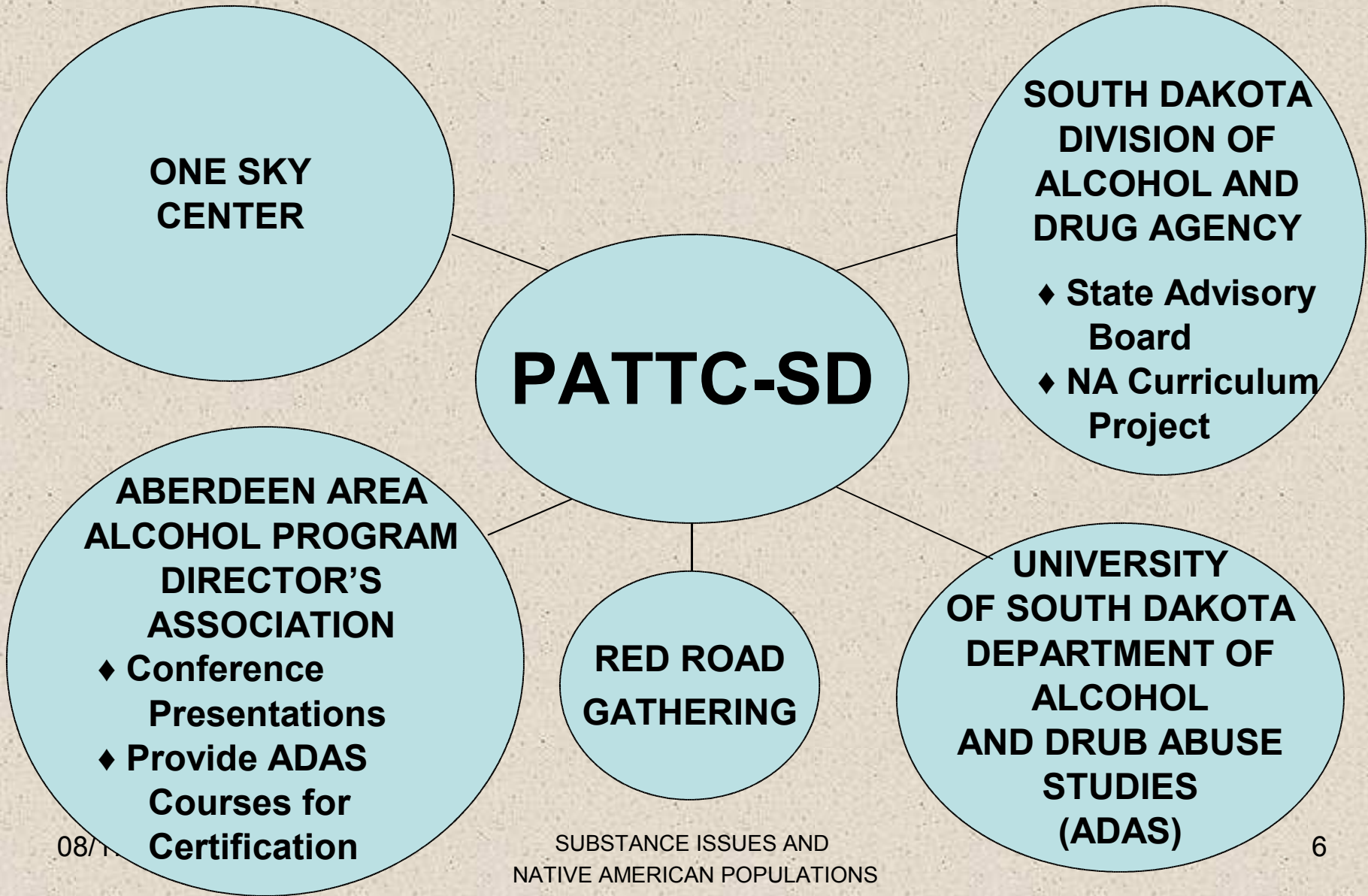
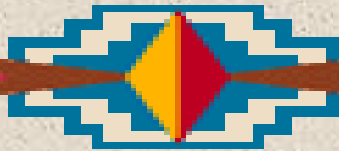
**PATTC
NEBRASKA**

**PATTC
MINNESOTA**

PATTC

**PATTC
SOUTH DAKOTA**

**PATTC
NORTH DAKOTA**



ONE SKY CENTER

PATTC-SD

SOUTH DAKOTA DIVISION OF ALCOHOL AND DRUG AGENCY

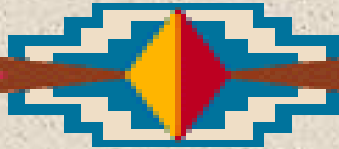
- ◆ State Advisory Board
- ◆ NA Curriculum Project

ABERDEEN AREA ALCOHOL PROGRAM DIRECTOR'S ASSOCIATION

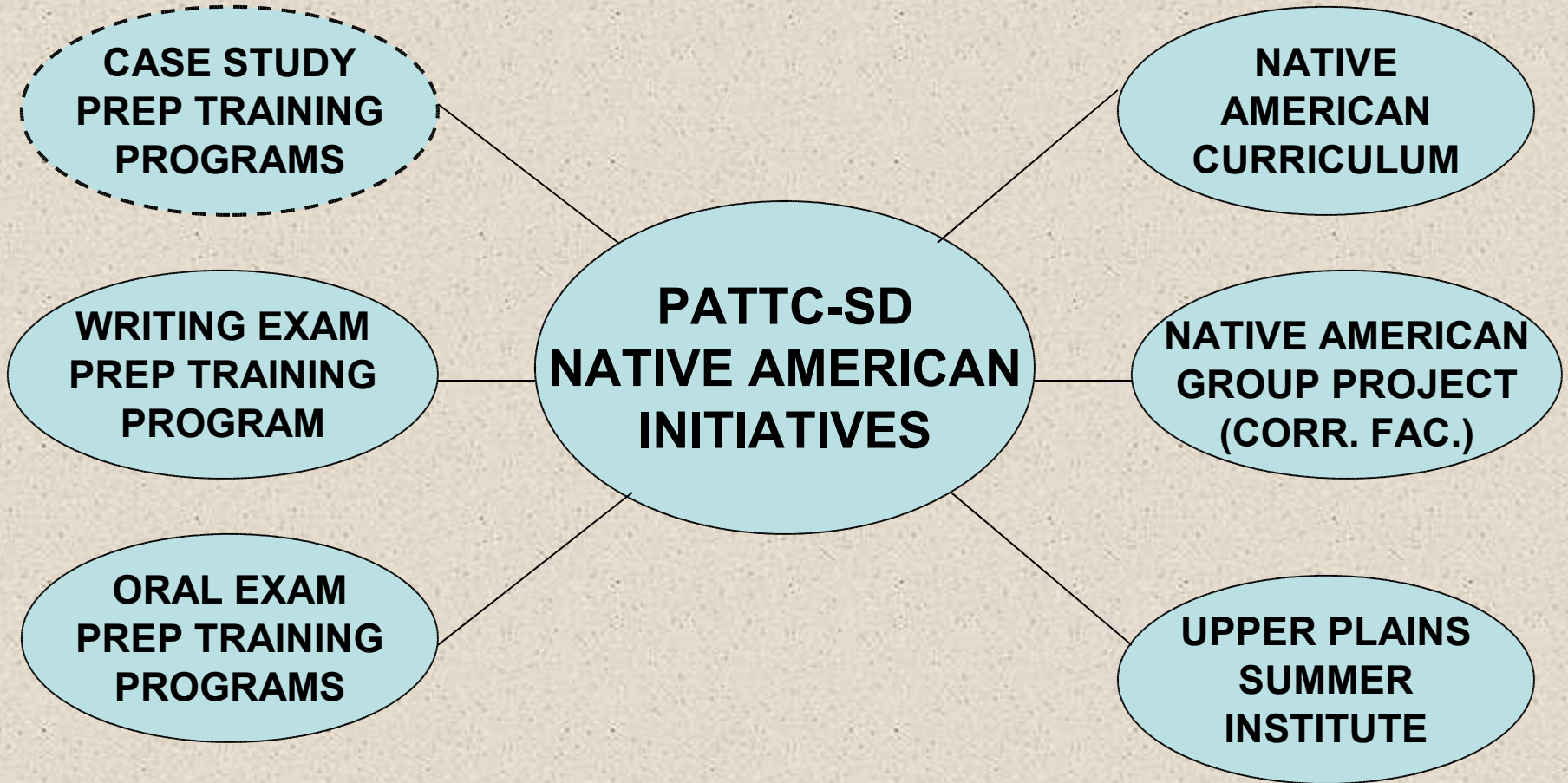
- ◆ Conference Presentations
- ◆ Provide ADAS Courses for Certification

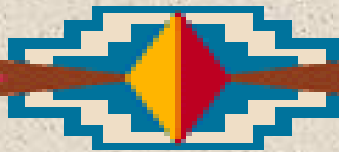
RED ROAD GATHERING

UNIVERSITY OF SOUTH DAKOTA DEPARTMENT OF ALCOHOL AND DRUG ABUSE STUDIES (ADAS)



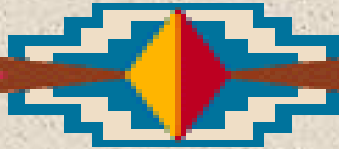
PATTC-SD PROJECTS AND PARTNERSHIPS





PROBLEM AREAS

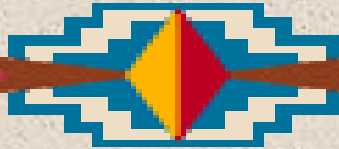
- ALCOHOL
- DRUGS
 - Marijuana
 - Cocaine
 - Methamphetamine
 - Other
- HUFFING OF INHALANTS
- EXCESSIVE GAMBLING
- HIGH SUICIDE RATES
- OTHER (CRIME RATES, ACCIDENTS, ETC.)



WHY DO SOME AMERICAN INDIANS AND ALASKA NATIVES ABUSE ALCOHOL AND/OR DRUGS?

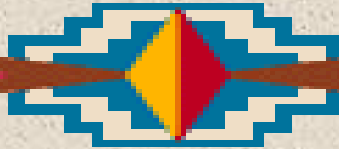
“Explanations for Indian substance abuse abound, but no single explanation can adequately account for all problems.”

(Stubben, 1992)



CAUSAL FACTORS

- Governmental Policies and Acts
- Cultural Identity Issues
- Interactions with Mainstream Societies
- Grief Issues
- Poverty Issues
- Other



U.S. GOVERNMENT POLICIES, TREATIES AND ACTS

United States
Government



Indigenous
Nations



Treaties

Land



Annuities

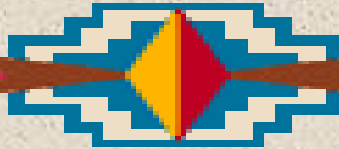


Treaty Terms

“You will be provided these annuities as long as the grass grows and the rivers flow.”

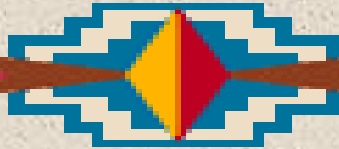
-- *President Andrew Jackson*

- ◆ Food
- ◆ Shelter
- ◆ Clothing
- ◆ Health Care
- ◆ Education



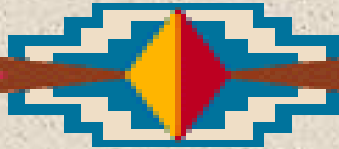
TREATY STRATEGIES

- ◆ **Treaties were negotiated in the field, using interpreters.**
 - *Tribes often negotiated treaties with the smoking of the pipe for honesty, trust, and good will.*
- ◆ **Government officials sometimes introduced alcohol into the treaty negotiation process.**
- ◆ **Treaties were sent to Congress for ratification.**



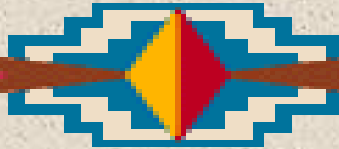
THE “ROOTS” OF WARFARE

- ◆ **Congress often changed treaty terms.**
 - *Dollar amounts and annuities, originally agreed upon in the field, were often changed. (Mistrust)*
- ◆ **Treaty terms were not always fulfilled by the U.S. Government.**
 - *Delivery of annuities was often delayed for months. (Mistrust/Frustration/Anger)*
- ◆ **Warfare ensued.**
 - *Prison Camps/Reservations established. (Trauma)*



POST-WAR CONSEQUENCES

- ◆ Reservations were established--Initially, they were very much like concentration camps.
- ◆ Native American males were expected by the government, to become farmers – a significant role change from the hunter and warrior roles.
- ◆ Spiritual ceremonies were not allowed.
- ◆ Native American males were expected by the government, to become farmers – a significant role change from the hunter and warrior roles.
- ◆ Traditional means of survival were eradicated (buffalo) and the people were forced to become farmers, often on lands that were not fertile.

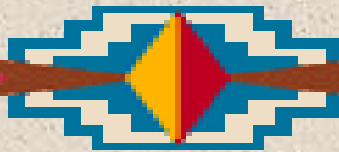


BOARDING SCHOOLS

- ◆ Established by the federal government and by various churches.

GOALS OF BOARDING SCHOOLS

- ◆ **Cultural Genocide**
 - *Distanced students from their cultural (language, customs, etc.) and spiritual ways (ceremonies).*
 - *Degradation of tribal ways*
- ◆ **Christianization**
- ◆ **Western Knowledge**
- ◆ **Vocational Education**



SOME MALE AND FEMALE ROLES IN THE CAMP CIRCLE

MALES

Piper Carrier

Warrior Hunter

Heyoka (Contrary)

Heyeska (Interpreter)

Companion/Husband

Father Grandfather

Uncle Brother Cousin

Conduct Ceremonies

Horseman

Provider

Protector

Storyteller

Medicine Person

Caregiver of

Children/Others

Teacher

Singer

Other

FEMALES

Caretaker of the Home/Lodge

Bearer of Life (Children)

Maker of Clothes

Food Preparer

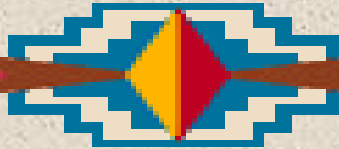
Companion/Wife

Grandmother Mother

Cousin Sister Auntie

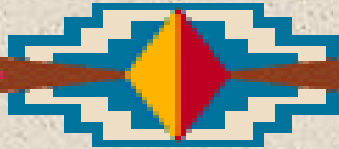
Conduct Ceremonies

Assist with Ceremonies



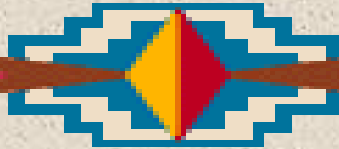
INDIAN INTERCOURSE ACT OF 1832

- ◆ **This Act made it illegal to sell liquor to Indians anywhere in the United States.**
- ◆ **“No ardent spirits shall be hereafter introduced, under any pretense, into Indian country.”**



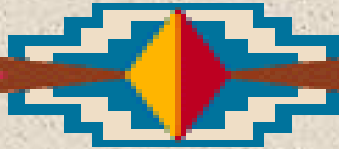
REPEAL OF PROHIBITION ACT OF 1953

**Native Americans could purchase liquor
in the same way as all other citizens of
the United States.**



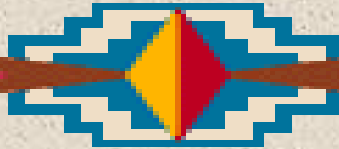
MODULE 6

Native American Cultural Orientations



IMPACT OF CULTURAL ORIENTATIONS

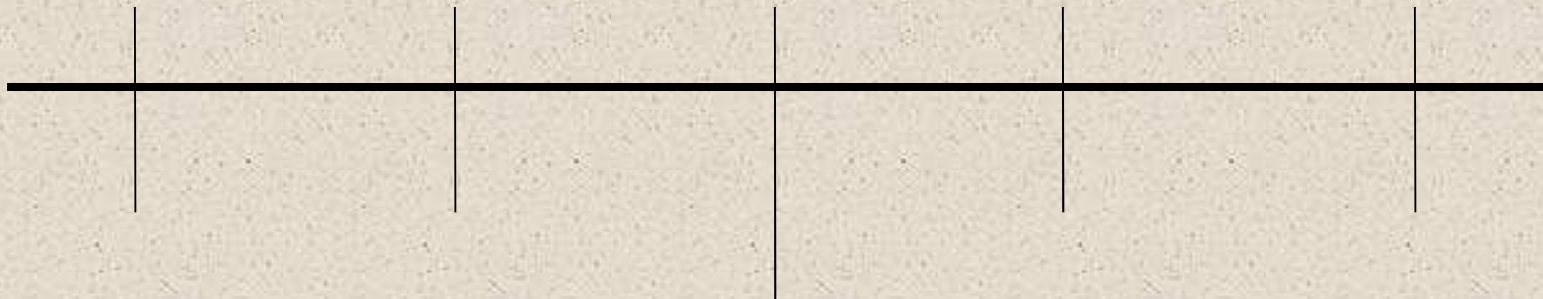
- ◆ **World Views**
- ◆ **Cultural Identity & Belongingness**
- ◆ **Self-Esteem**
- ◆ **Self-Concept**
- ◆ **Self-Confidence**
- ◆ **Self-Efficacy**

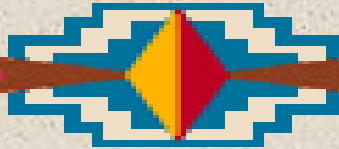


TRADITIONAL

BI-CULTURAL

ASSIMILATED



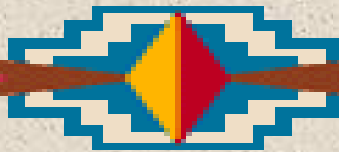


TRADITIONAL

BI-CULTURAL

ASSIMILATED



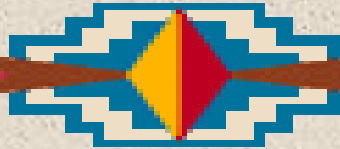


TRADITIONAL WAY OF LIFE

- ◆ **Speaks and thinks in D/L/N language.**
- ◆ **Interacts mostly with tribal members.**
- ◆ **Participates in spiritual ceremonies.**
- ◆ **Knows tribal history, stories and legends.**
- ◆ **Knows and respects traditional family relationships.**
- ◆ **Brings honor and pride to the people.**

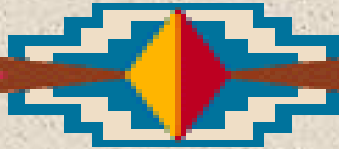


The use and abuse of alcohol and/or harmful drugs has never been a part of traditional Native American cultures.



INCONGRUITY & TRADITIONAL WAYS

- ◆ **Individual knows cultural and spiritual ways (language, ceremonies, etc.), yet abuses alcohol and/or drugs.**
- ◆ **Individual may try to intimidate counselors with knowledge of cultural and spiritual ways.**
- ◆ **Counselors may be “taken in” by a romanticized view of D/L/N traditional ways.**

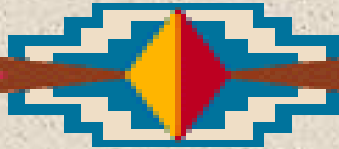


TRADITIONAL

BI-CULTURAL

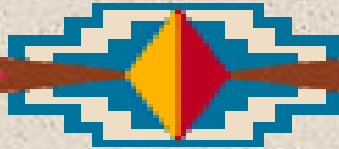
ASSIMILATED





BI-CULTURAL WAY OF LIFE

- ◆ **Challenged daily, to live in two worlds.**
- ◆ **May experience high levels of stress, anxiety, anger, rejection, etc. when trying to live in both worlds.**
- ◆ **May be confused about their tribal cultural/spiritual identity.**
- ◆ **May have feelings of inferiority.**
- ◆ **May or may not abuse alcohol/drugs.**

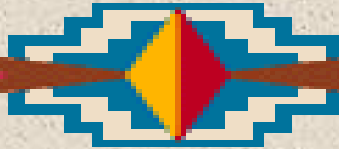


BI-CULTURAL WAY OF LIFE CONTINUED

- ◆ **May be called:**
 - “Apple”
 - “Sell Out”

- ◆ **May be told by other tribal members:**
 - “You think you are better than us ...”

- ◆ **May feel very comfortable functioning in two worlds.**

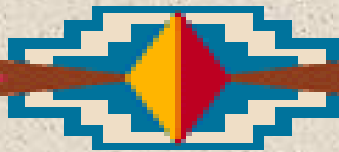


TRADITIONAL

BI-CULTURAL

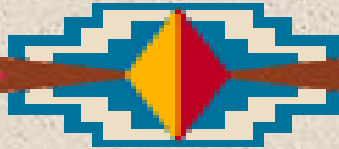
ASSIMILATED





ASSIMILATED WAY OF LIFE

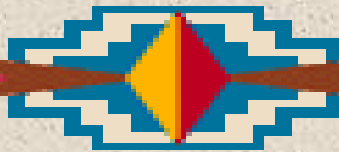
- ◆ **Knows little about D/L/N cultural and spiritual ways.**
- ◆ **May not be interested in reconnecting with tribal cultural and spiritual ways.**
 - *The Counselor cannot assume that a relative/client is interested in learning about tribal cultural and spiritual ways.*
- ◆ **May or may not use alcohol and/or harmful drugs.**
- ◆ **May feel ashamed of being identified as a Native American.**
- ◆ **May be interested in reconnecting with tribal cultural and spiritual ways.**



ETHNICALLY AND CULTURALLY DIVERSE BACKGROUNDS

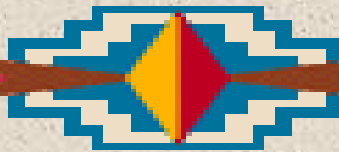
Due to inter-relationships and marriages, individuals may be of more than one ethnic ancestry.

- ◆ American Indian / Asian**
- ◆ American Indian / African**
- ◆ American Indian / European**
- ◆ American Indian / Hispanic**
- ◆ American Indian / Other**



PSYCHO-SOCIAL AND CULTURAL ISSUES

- HOW MIGHT THESE CULTURAL ORIENTATIONS AND ETHNIC FACTORS RELATE TO THE USE AND ABUSE OF ALCOHOL AND OTHER HARMFUL SUBSTANCES BY SOME NATIVE AMERICANS?



D/L/N CULTURAL AND SPIRITUAL WAYS AND SUBSTANCE ABUSE TREATMENT

Western

Bi-Cultural

Red Road

◆ **Traditional**

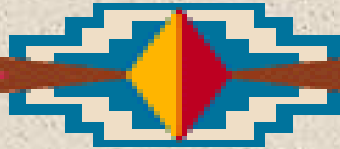


◆ **Bicultural**

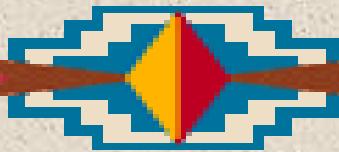


◆ **Assimilated**





NATIVE AMERICANS AND “MAIN STREAM SOCIETY”



MAINSTREAM SOCIETY OF AMERICA

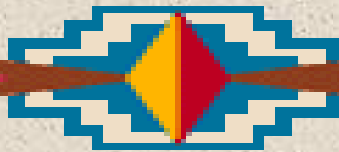


FILTRATION SYSTEMS

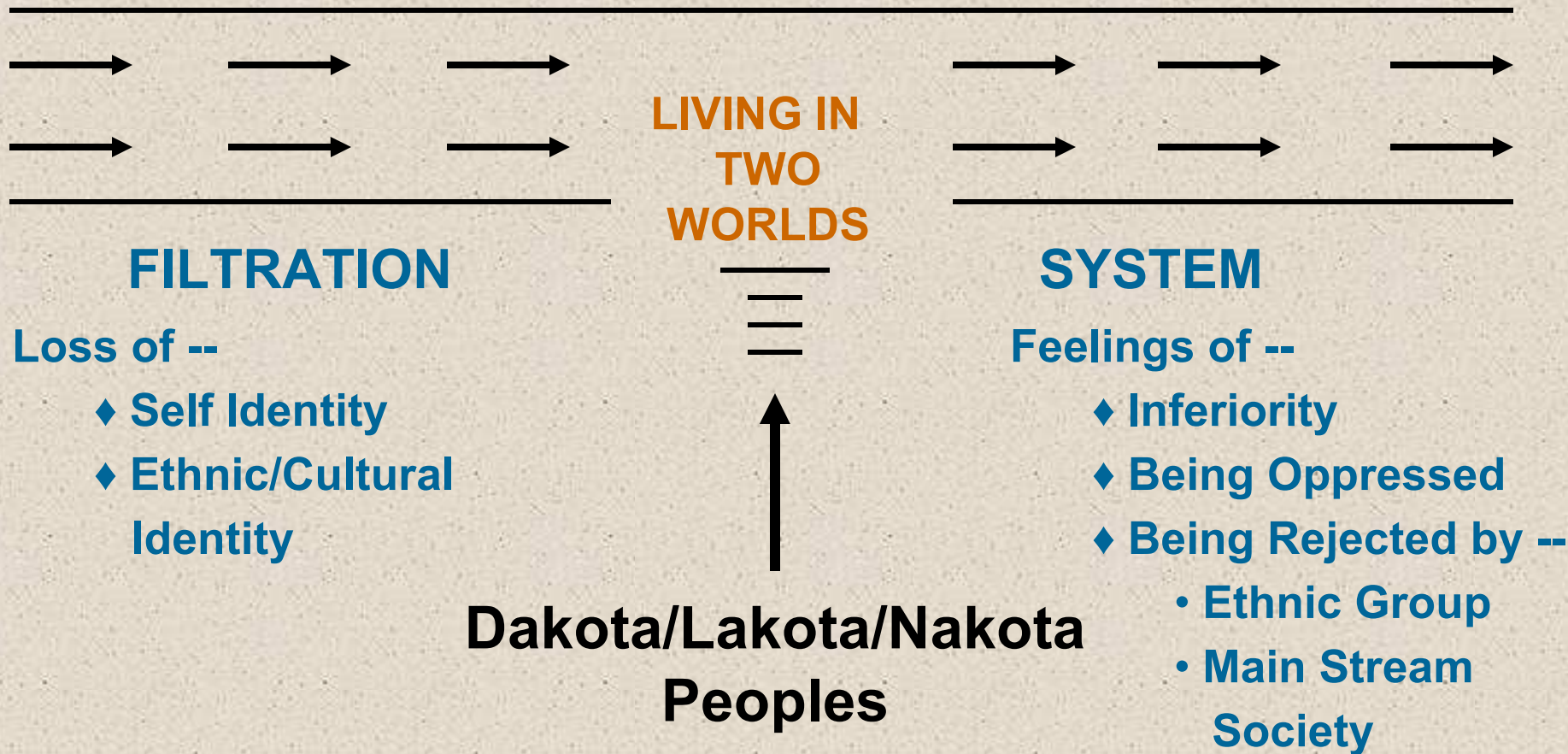
LIVING IN TWO WORLDS

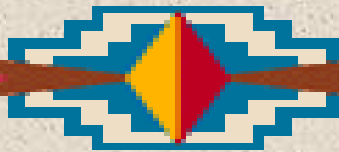
- ◆ **MILITARY**
- ◆ **EMPLOYMENT**
- ◆ **EDUCATION**
- ◆ **OTHER**

Dakota/Lakota/Nakota Peoples

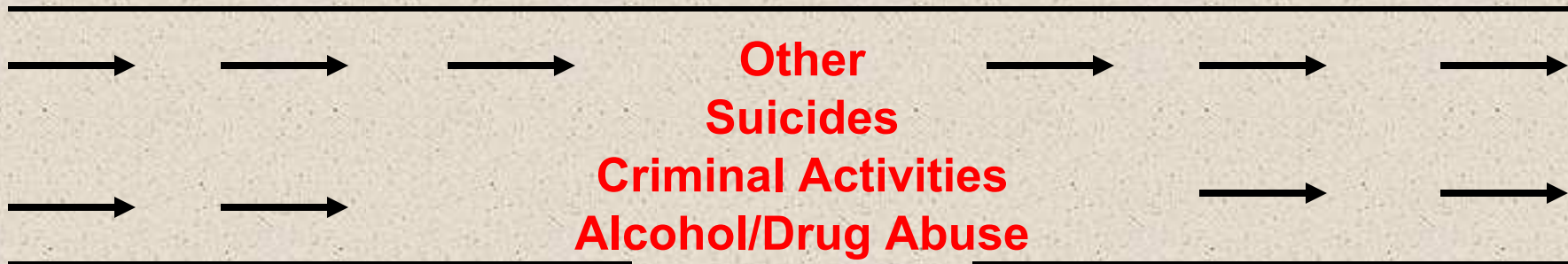


CHALLENGES OF COPING WITH MAINSTREAM SOCIETY

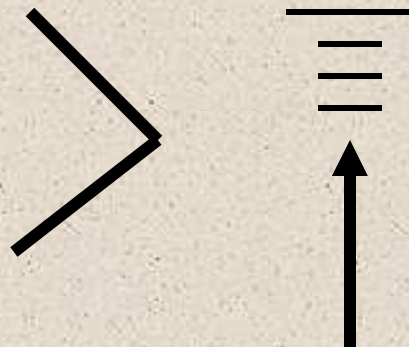




LIVING IN MAINSTREAM SOCIETY NEGATIVE CONSEQUENCES

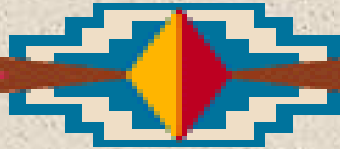


**FILTRATION
SYSTEMS**

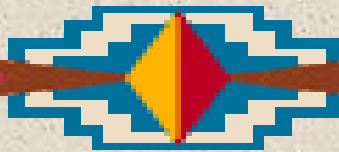


- ◆ **MILITARY**
- ◆ **EMPLOYMENT**
- ◆ **EDUCATION**
- ◆ **OTHER**

**Dakota/Lakota/Nakota
Peoples**

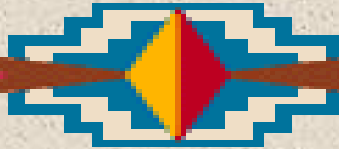


Traumatic Life Events Among Native American Populations Related to the Use/Abuse of Alcohol and Harmful Drugs



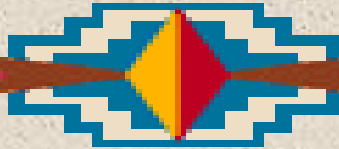
THE ROOTS OF HISTORICAL TRAUMA AMONG AMERICAN INDIANS CONTINUED

- ◆ **American Indians were dependent on the U.S. Government for food, shelter and health care.**
- ◆ **All life was under the control of a foreign government.**
- ◆ **Leaving the reservation became illegal.**
- ◆ **Hunting off the reservation became illegal.**
- ◆ **Practicing traditional ways became illegal.**



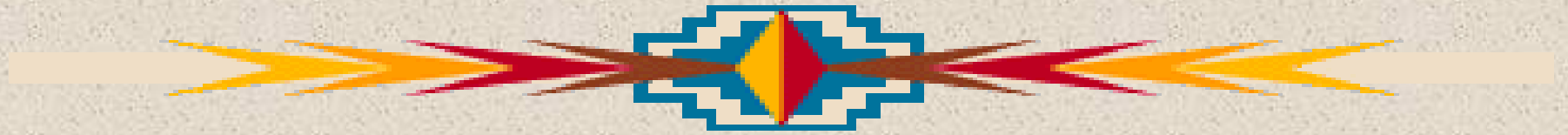
DAILY REMINDERS RELATED TO TRAUMA

- ◆ **Rez living**
 - ◆ **Poverty conditions**
 - ◆ **Unemployment**
 - ◆ **Grief issues**
- ◆ **Losses of—**
 - ◆ **tribal language**
 - ◆ **traditional family systems**
 - ◆ **traditional healing practices**
- ◆ **Loss and confusion regarding traditional, spiritual ways**
- ◆ **Racial discrimination—feeling of being a second class citizen status**
- ◆ **Other**



CONTEMPORARY SOURCES OF TRAUMA

- ◆ **Sexual abuse**
 - Incest
- ◆ **Domestic violence**
- ◆ **Military experiences**
- ◆ **Loss of parents, close relatives
and friends**
- ◆ **Other**



Grief in Dakota/Lakota/Nakota (D/L/N) Communities



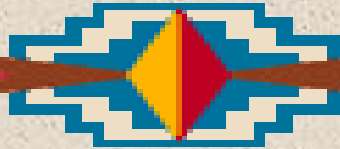
Home of the Mustangs: The body of Marine Cpl. Brett Lundstrom, who was killed by small-arms fire January 7 in Fallujah, lies in state in a flag-draped casket inside a 30-foot tepee set up in the gymnasium of Little Wound High School on the Pine Ridge Indian Reservation.

08/17/2006

U.S. Marines took shifts standing guard at the entrance.

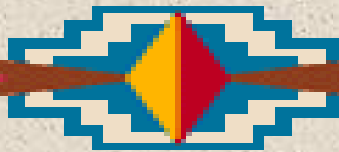
SUBSTANCE ISSUES AND
NATIVE AMERICAN POPULATIONS

43



MODULE 15

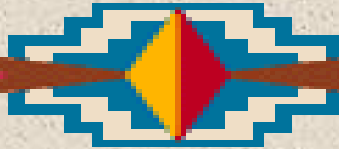
The Effects of Poverty on Native American Populations



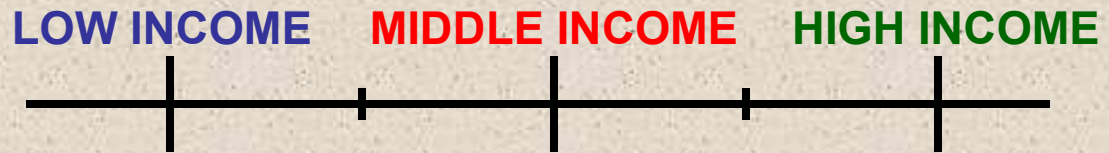
South Dakota County Poverty Data

Five of the 10 poorest counties in the nation are in South Dakota.

<u>COUNTY</u>	<u>RESERVATION</u>	<u>POVERTY RATE</u>
Buffalo	Crow Creek	56.9%
(POOREST COUNTY IN THE NATION)		
Shannon	Pine Ridge	52.3%
Ziebach	Cheyenne River	49.9%
Todd	Rosebud	48.3%
Corson	Standing Rock	41.0%

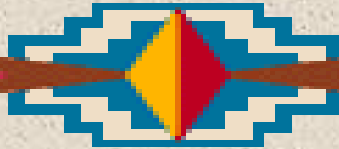


INCOME LEVELS, LIFE ISSUES AND WORLD VIEWS



- ◆ Alcohol Use/Abuse
- ◆ Drug Use/Abuse
- ◆ Gambling
- ◆ Domestic Violence
- ◆ Family
- ◆ Health
- ◆ Prevention
- ◆ Nutrition
- ◆ Education
- ◆ “The American Dream”

08/17/2006



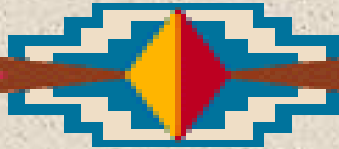
HYPOTHETICAL CAUSES OF SUBSTANCE ABUSE AMONG AMERICAN INDIAN POPULATIONS

HYPOTHESIS 1

Colonists first introduced alcohol to American Indians. Large quantities of alcohol were provided in a short time, which did not give the tribes adequate time to develop social, legal or moral guidelines for handling alcohol consumption. Heavy alcohol consumption became a tribal norm which was then transferred from generation to generation.

(Beauvais, 1998)

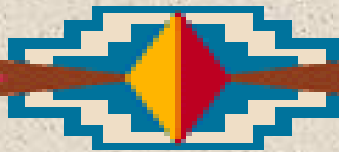
SUBSTANCE ISSUES AND
NATIVE AMERICAN POPULATIONS



HYPOTHESIS 2

Some American Indian cultural patterns allow heavy alcohol consumption as an acceptable social behavior because alcohol consumption produces positive bonding among tribal members and has become a part of the culture.

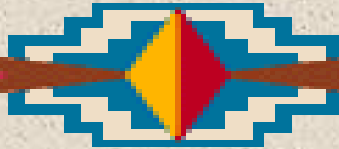
(Beauvais, 1998)



HYPOTHESIS 3

American Indians have a genetic make-up that make them more susceptible to substance addiction. Some studies have found support for the hypothesis that certain populations may have higher genetic predisposition for substance abuse addiction. For example, Kendler (1997) estimated that genetic factors account for 50 to 60% of the risk for alcohol abuse among males in general.

(Beauvais, 1998)



HYPOTHESIS 4

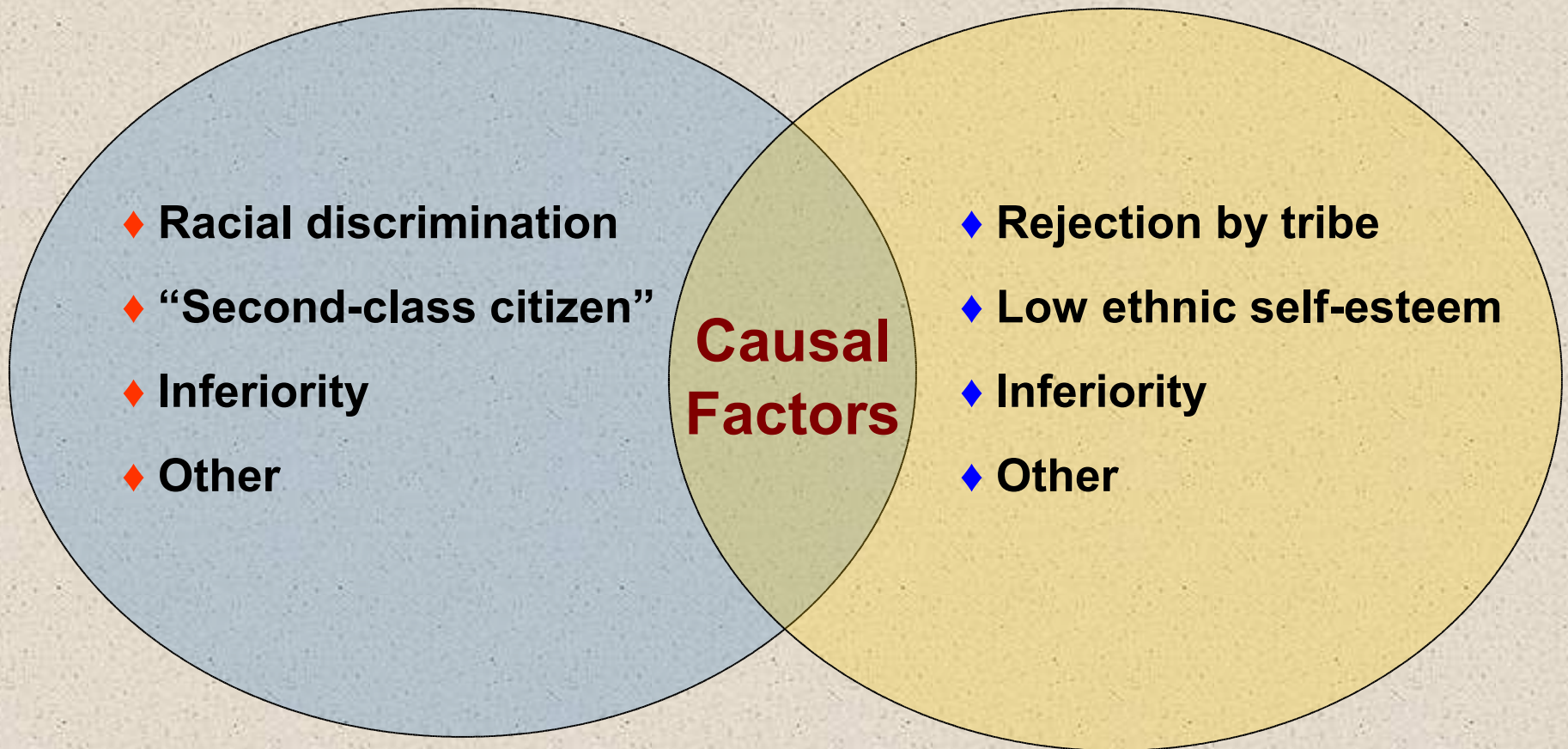
American Indians have been forced into poverty due to government policies and societal discrimination which have limited the economic progress of American Indians, particularly those residing on reservations. Poverty is linked to psychological conditions including depression, despair and hopelessness. When the future looks hopeless, risky behaviors such as substance abuse, are less costly since there is not much to lose.

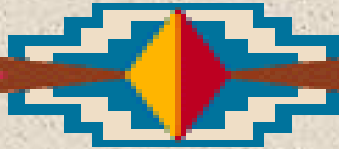
(Beauvais, 1998)

INTER- AND INTRA- CAUSAL FACTORS THAT MAY CONTRIBUTE TO SUBSTANCE ABUSE IN SOME NATIVE AMERICAN POPULATIONS

Inter-Ethnic Interactions

Intra-Tribal Causal Factors

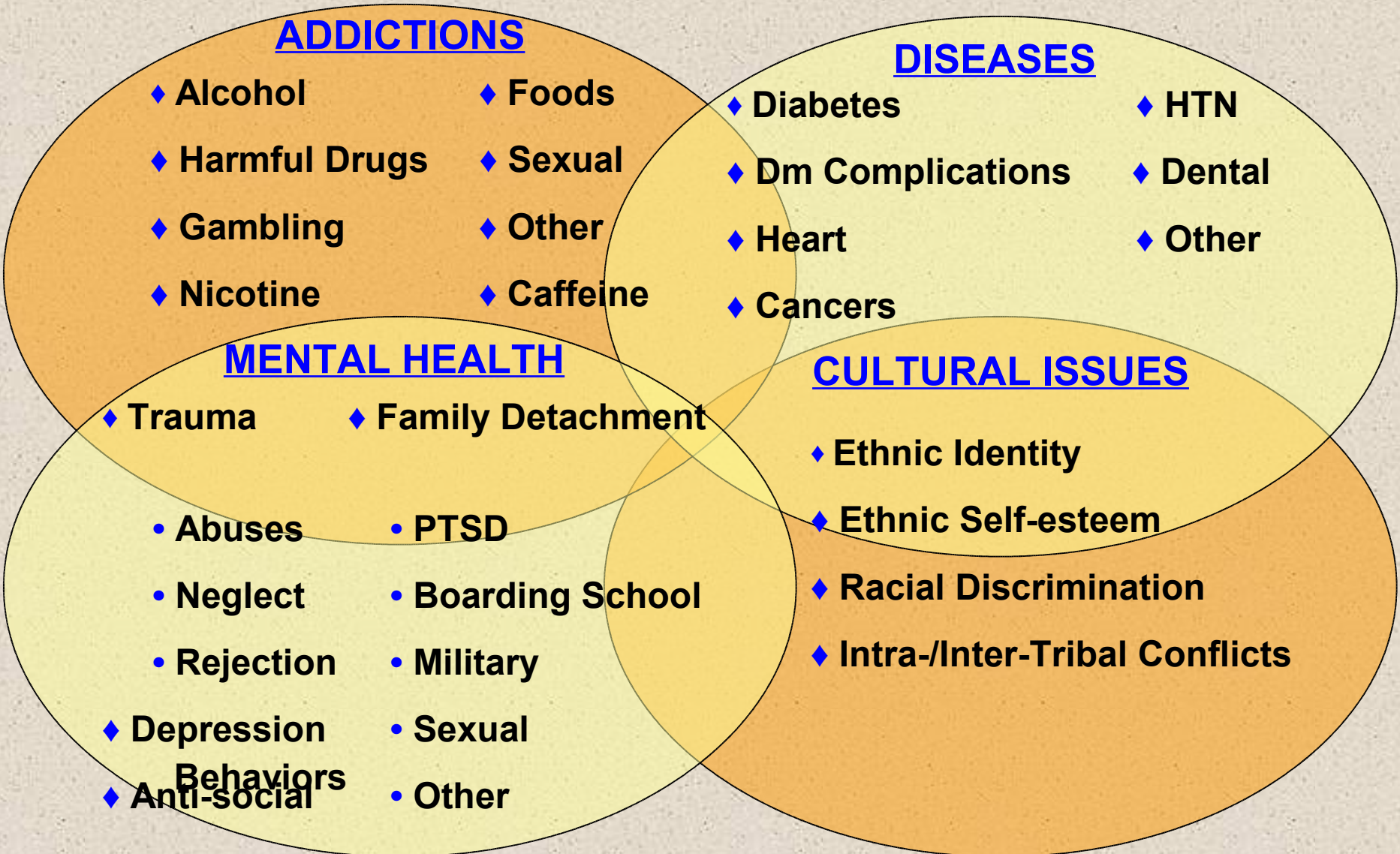


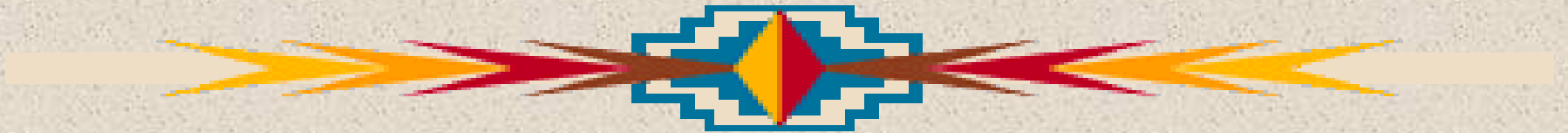


SUB-CONSCIOUS AND/OR CONSCIOUS THOUGHT

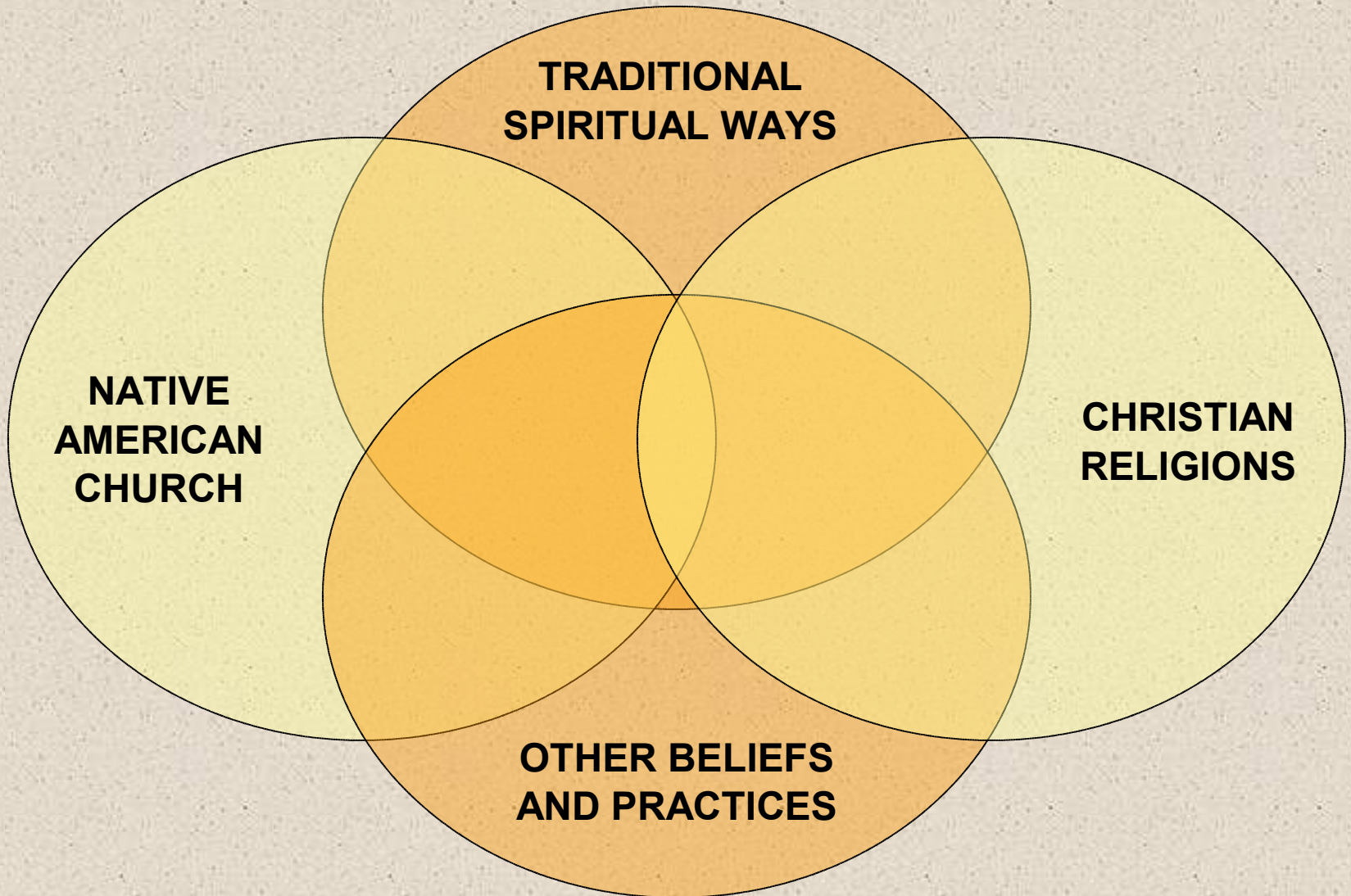
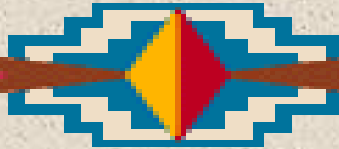
**“I don’t deserve good things to
happen to me in life.”**

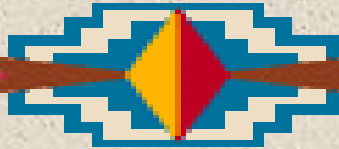
MULTIPLE ADDICTIONS, DISEASES, MENTAL HEALTH AND CULTURAL ISSUES





PATHWAYS TO HEALING



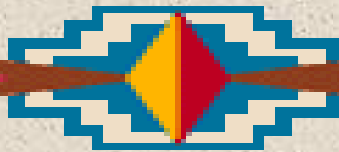


NATIVE AMERICAN CHURCH CONTINUED

Beliefs and Practices

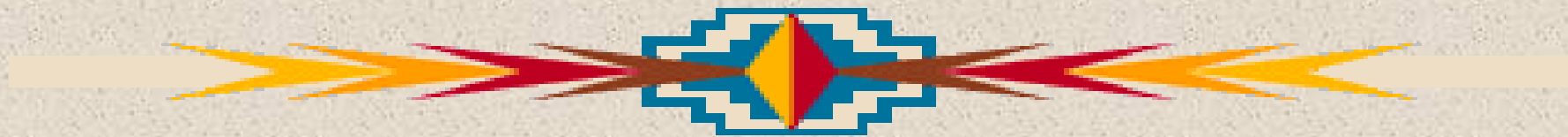
- ◆ **Incorporates Christian values and practices, including the Bible, along with native ways, i.e., tipis, sage, drums, etc.**

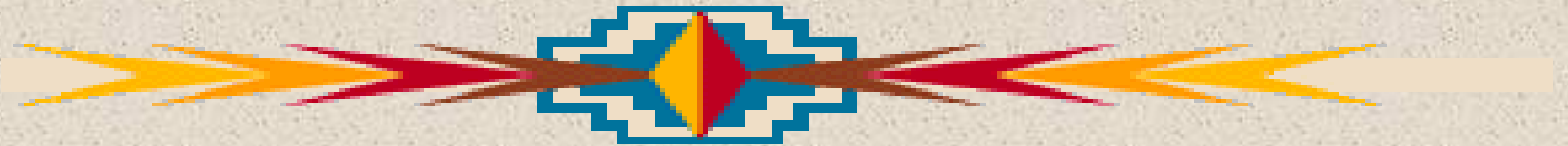
- ◆ **Peyote used in ceremonies.**
 - **Healing**
 - **Hardships**



THE RED ROAD APPROACH

- ◆ **The innate cultural/spiritual resources of an indigenous (Native American) person are a focus of this treatment approach. Cultural and spiritual Information are a normal part of the treatment regimen. When and where appropriate, spiritual ceremonies are included in treatment and aftercare plans.**





SEVEN VALUES OF D/L/N LIFE

(Praying)

WOC'EKIYA

(Wisdom)

WOKSAPE

(Respect)

WA O' HOLA

(Humility)

WAH 'WALA



Wakpekute



Sisitonwan



Mdewakantonwan

(Caring & Compassion)

WA ON' SILA

(Generosity & Helping)

WAWOKIYE



Ihanktonwan

(Honesty & Truth)

WOWIJAKE

TO HELP THE PEOPLE



Wahpetonwan



Tetonwan



Ihanktonwanna

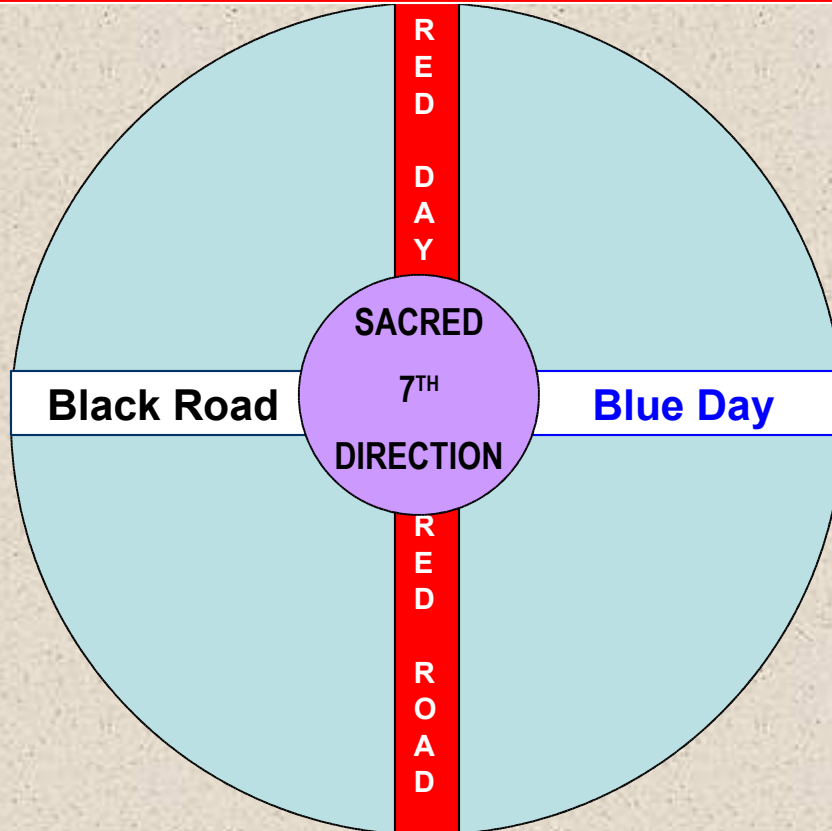
SEVEN DIRECTIONS

CREATOR ♦ SPIRIT WORLD

Sun ♦ Moon ♦ Stars ♦ Milky Way

NORTH - RED

Snow (Cleansing) ♦ Buffalo ♦ Wind ♦ Plants



**WEST
BLACK**

Thunder
Beings

Rains
Wind
Plants

**EAST
YELLOW**

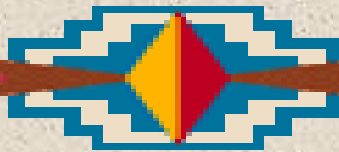
Sun

Elk
Black-tailed
Deer
Wind
Plants

SOUTH - WHITE

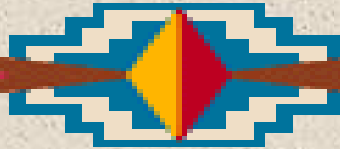
Eagle ♦ Spotted Eagle ♦ Wind ♦ Plants

Water ♦ Plants ♦ Animals ♦ Food



TAKING PART IN SPIRITUAL CEREMONIES



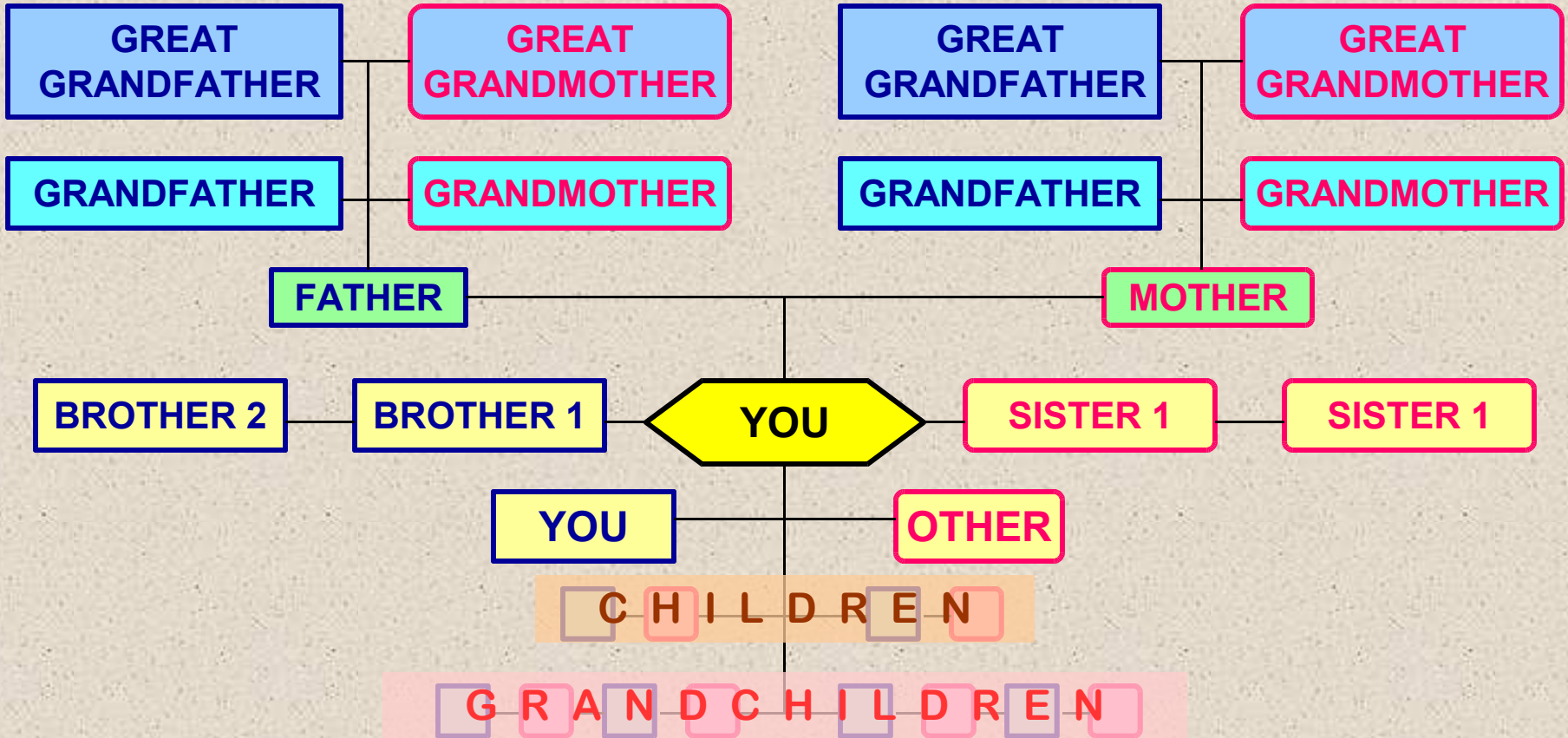


Counseling Strategies for Native American Populations in Substance Abuse Treatment Programs

GENOGRAM

FATHER'S FAMILY

MOTHER'S FAMILY



3 - 5

6 - 12

13 - 18

19 - 30

31 - 39

40 - 49

50 - 64

65 +

08/17/2006

SUBSTANCE ISSUES AND
NATIVE AMERICAN POPULATIONS

63

IDENTIFYING "ROOT CAUSES" OF ALCOHOL/DRUG ABUSE

Courts at fault

Discrimination



CPS

Tribal Housing

Tribe - No Jobs

Welfare System

↑ Anger
↑ Stress
↑ Anxiety

↑ Depression
↑ Shame
↑ Guilt

Childhood/Adolescent Trauma

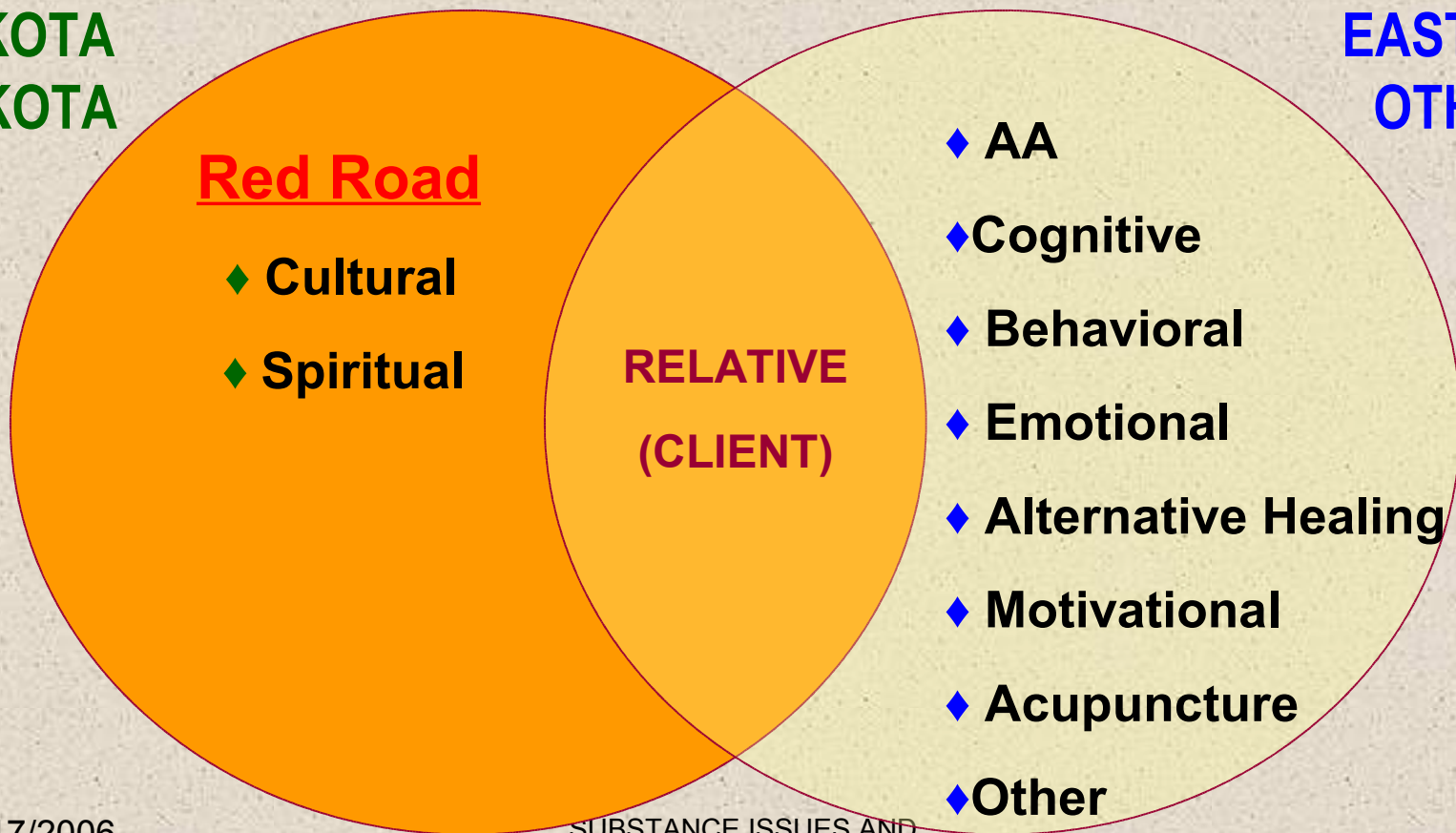
◆ Unresolved Anger
◆ Unresolved Grief

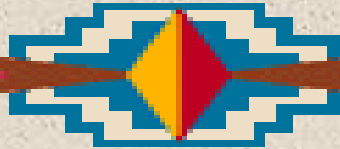
◆ Parental Abandonment
◆ Sexual Abuse by Relative

AN INTEGRATED BEHAVIORAL HEALTH HEALING AND RECOVERY MODEL WITH NATIVE AMERICAN POPULATIONS

WO'DAKOTA
LAKOTA
NAKOTA

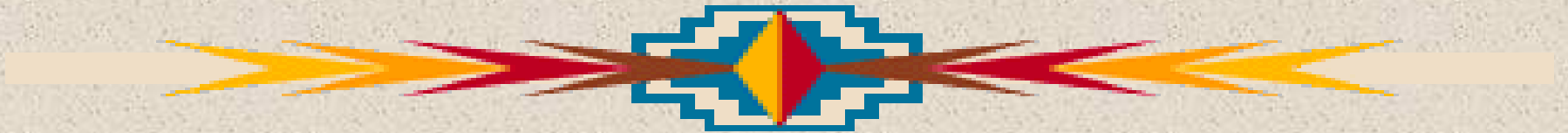
WESTERN
EASTERN
OTHER



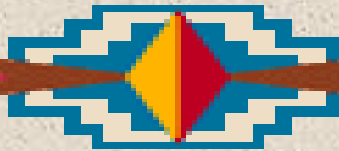


Native American Curriculum for State Accredited, Non-Tribal Substance Abuse Programs in South Dakota

September 2005



NEED FOR THE CURRICULUM



**Native American Curriculum
for State Accredited,
Non-Tribal Substance Abuse
Programs In South Dakota**

Implementation Plan



Idea / Concept / Goals



**Identify Agency to
Develop Concept**



**Identify and
Secure Funding**



**Conduct a Needs
Assessment Survey
(NACAS)**



Administer NACAS



**Analyze NACAS Data
& Identify Needs**



Identify Module Topics



Develop Modules



**Develop Related
Instructional Resources**



**Develop
Education Plan**



**Arrange for C.E.U.'s
& College Credits**



Pilot Test Curriculum



**Administer & Analyze
Evaluation Data**



Revise Curriculum



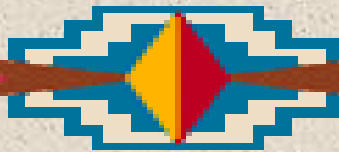
Package Curriculum



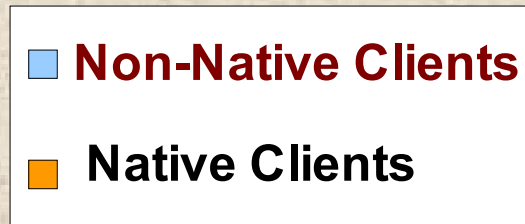
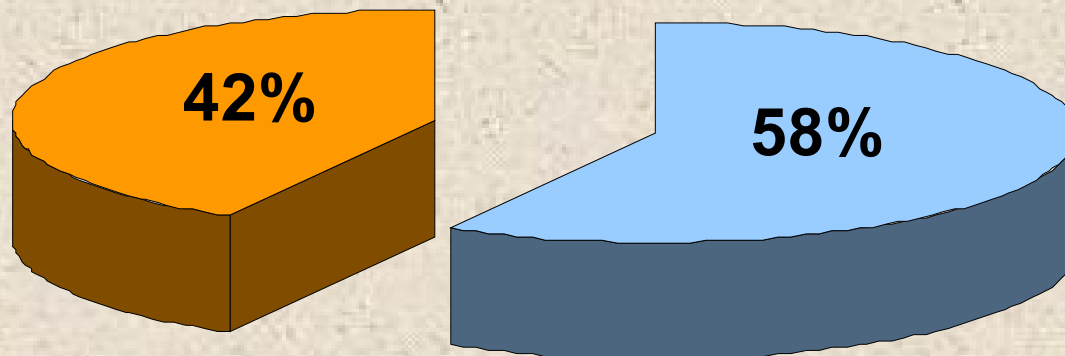


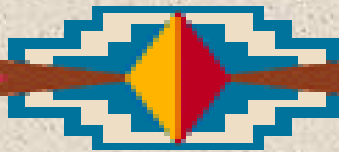
NATIVE AMERICAN CULTURAL ASSESSMENT SURVEY [NACAS]

- ◆ **A 165-item survey was administered to staff members (directors, clinical supervisors, and counselors) of 26 accredited, non-tribal substance abuse programs located at various sites in South Dakota. [2003]**
 - ◆ **Printed Version.**
 - ◆ **Online Version,**
- ◆ **The NACAS assessed the extent that Dakota/Lakota/Nakota cultural and spiritual ways were being integrated, or not being integrated, into the treatment regimes of these state accredited, non-tribal substance abuse programs in South Dakota.**
- ◆ **25 of 26, or 96%, of the CAS instruments administered were returned.**



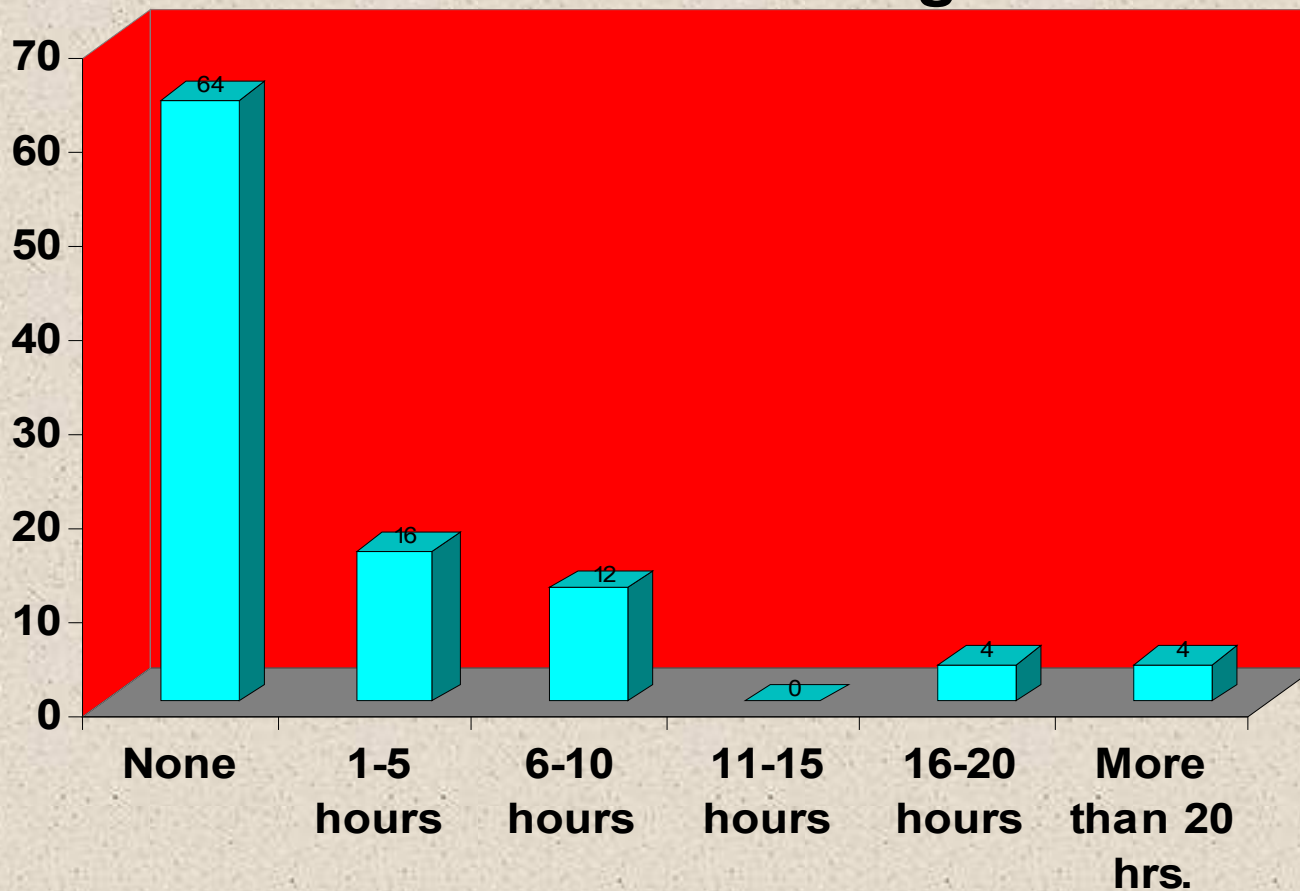
Clients Served during the Past Twelve Months

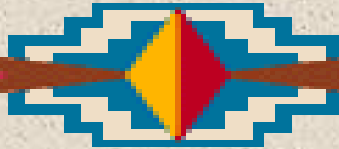




Lakota/Dakota/Nakota Cultural Training

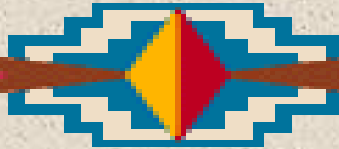
Hours of Training





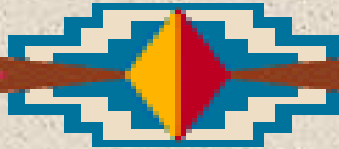
Project Goals

- ◆ **To provide a Dakota/Lakota/Nakota cultural program for staff members of state accredited, non-tribal substance abuse programs in South Dakota.**
- ◆ **To improve the substance abuse treatment experiences for Native American who enter state accredited, non-tribal substance abuse programs in South Dakota.**
- ◆ **To increase the awareness and knowledge of Dakota/Lakota/Nakota cultural beliefs and practices among staff members of state accredited, non-tribal substance abuse programs in South Dakota.**



Curriculum Goals

- ◆ **To explore causal reasons for alcohol and drug abuse among Dakota/Lakota/Nakota (D/L/N) populations.**
- ◆ **To become aware of intake, treatment and aftercare strategies that relate specifically to D/L/N individuals who are in substance abuse programs.**
- ◆ **To identify D/L/N cultural and spiritual ways, and other ways, that contribute to the prevention treatment and aftercare of alcohol and drug abuse among D/L/N individuals and families.**



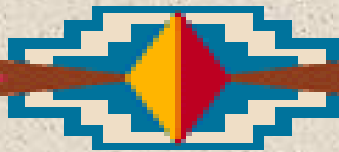
NACAS PROGRAM/RESPONDENT DATA

- ◆ **25 = State Accredited Programs:**
 - **Private N = 11**
 - **Other N = 14**

- ◆ **64% = Female Respondents**

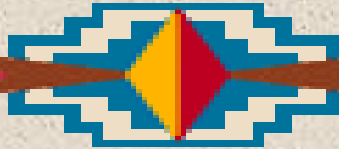
- ◆ **100% = Caucasian Ancestry**

- ◆ **68% = Level III Certification**



NACAS DATA PROGRAM DATA CONTINUED

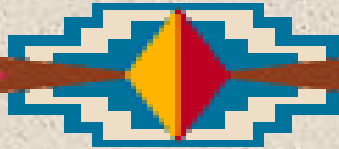
- ◆ **87%** **Certified and Counselor Trainee Staff who were of Non-Native American Ancestry.**
- ◆ **9.9%** **Staff Members who were of Native American Ancestry.**
- ◆ **16%** **Programs that utilized Dakota/Lakota/Nakota Consultants.**
- ◆ **64%** **Staff who received no training related to Dakota/Lakota/Nakota cultures.**



Treatment Needs for Native American Populations in South Dakota

(2002 Data)

- ◆ **5600 Native Americans were in need of residential or date substance abuse treatment services.**
- ◆ **Treatment needs of NA populations is 3 times that of Non-NA populations (30% vs. 10.7%)**

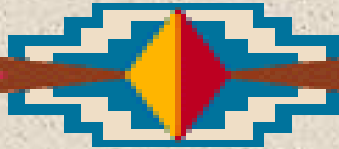


Native American S/A Facilities

- ◆ **Total Number of Residential Beds ----- 56**
 - 30 Beds at Reservation Sites
 - 26 Beds at Off-Reservation Sites

 - ◆ **Half-Way House Beds ----- 36**
 - 36 (Rosebud/Sisseton/Yankton)

 - ◆ **Adolescent Treatment Beds ----- 44**
 - YRTC ----- 24
 - *Ampetu Luta Otipi ----- 10
 - Lower Brule ----- 10
- *Alternates adult and adolescent treatment cycles**

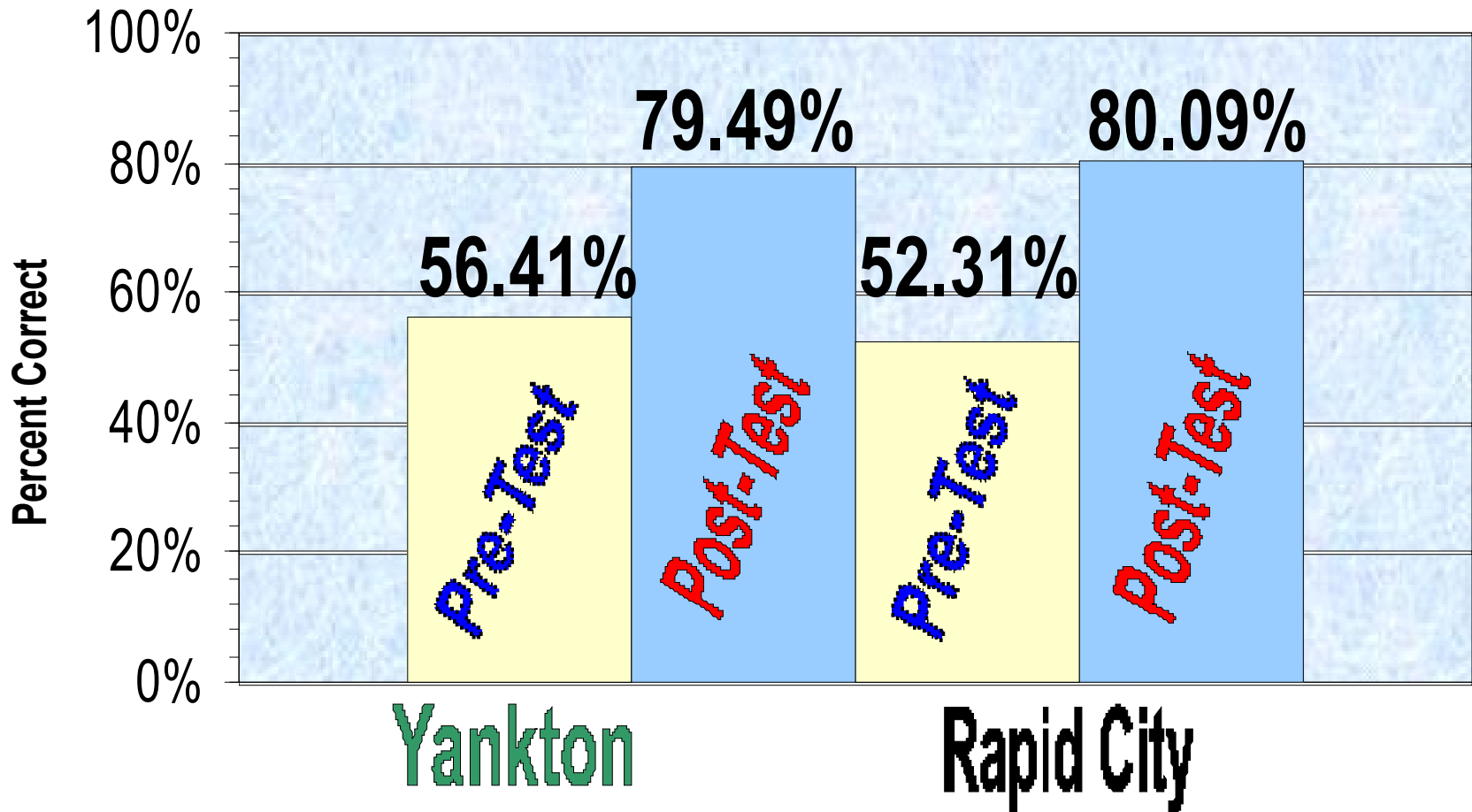


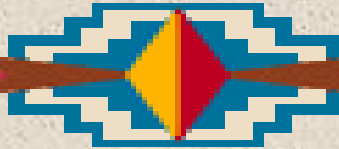
CURRICULUM EVALUATION PROCESSES

- A twenty-five (25) item knowledge based test is administered before any of the module content is presented to participants. [Pre-Test]
- Content of curriculum is presented to participants.
- The twenty-five (25) item knowledge based test is administered when all of the modules have been presented. [Post-Test]

Native American Curriculum

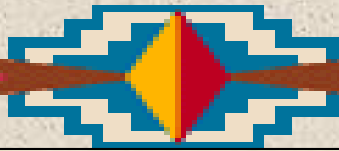
Test Results For Pilot Training 2005



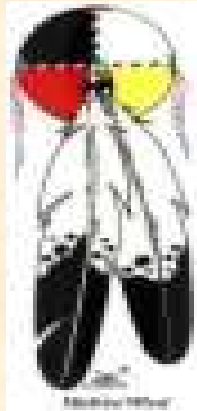


CEUs/College Credit

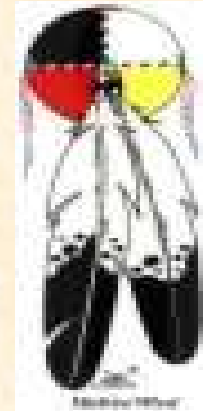
- **Projected CEUs – 20 Hours**
 - Or --**
- **USD/ADAS – 1 hour of college undergraduate credit**



CERTIFICATE OF NATIVE AMERICAN TRAINING



Participant's Name



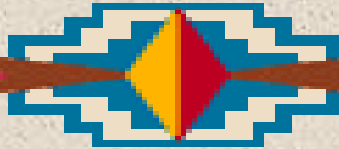
HAS COMPLETED 22 C.E.U. HOURS

OF NATIVE AMERICAN CULTURAL COMPETENCY TRAINING

January 24, 25 and 26, 2006

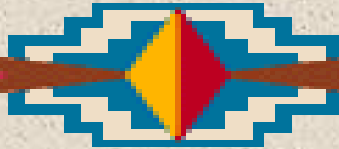
Duane H. Mackey, ED.D
Assistant Professor
Alcohol & Drug Abuse Studies
University of South Dakota

Frank Zavadil
Program Specialist
Division of Alcohol & Drug Abuse
State of South Dakota



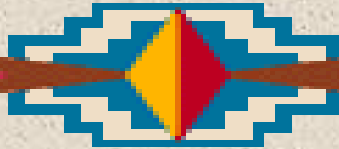
PROPOSED NEXT STEPS

- **An “Active Curriculum”**
 - The hope is that this curriculum will be implemented so that all staff members, and particularly counseling staff members, of state accredited, non-tribal members in South Dakota, will have an opportunity to improve their D/L/N cultural awareness, understandings and competency levels.
- **Continue to Modify Curriculum**
 - As more experiences are gained with presenting the curriculum, seek to find ways to make additions/deletions



PROPOSED NEXT STEPS CONTINUED

- **Identify and Provide Training for Other Instructors**
 - Identify female and male instructors and provide them with training on how to implement this curriculum.
- **Conduct an Impact Study**
 - What kinds of impact, if any, has this curriculum had for—
 - Clients/relatives?
 - Staff members
- **Share the Curriculum with Others**
 - Share the curriculum development processes and the curriculum with other interested individuals and agencies.



**“Grow in our sameness,
respect our differences.”**

-- Virginia Satir